

AQAID
SEMESTER II -
CLASS 6



Islam is THE ONLY religion accepted by Allah.

Allah says in the Holy Qur'an in: **Sura Ali Imran verse 19:**

"Indeed the religion with Allah is Islam." (3:19)

To teach Islam and guide all humans, Allah sent 124,000 Prophets as guides from Prophet Adam to Prophet Muhammad (s.a.w.w.).

The basic teachings of all of the Prophets were the same, but the laws of religion were different depending on the understanding of the people of that time, Prophets were sent to guide them. People were supposed to obey the current (and latest) Prophet and adopt the new laws and not be stuck with the old set of laws which had been replaced.

E.g.: First, we had Microsoft Windows '95, and then as the understanding of people increased we got an upgrade to Windows '98, where although the initial idea was the same, there were more functions and in the same way we progressed until now when we have Windows Vista.

Those who upgrade get the full benefit of the program but those who remain with Windows '95, get the initial benefit only.

In this same way the Prophets all taught that there is one God and that they were His Prophets. However, the rules of the religion came as and when Allah thought the people were ready and able to understand.

Finally, the complete religion of Islam was sent to the world, through Prophet Muhammad (s.a.w.w.); And those who followed are getting the full benefit of the religion.

Islam = give in and obey the will of Allah.

Allah has made us and therefore HE knows what is good and bad for us, and by following Islam totally, we will be at peace with ourselves.

**Islam comes from the word Salaam.
Salaam = peace**

Islam is not like other religions, which are named either by the person who found the religion, or the land where the religion first came about.

E.g.1: Judaism is named after the tribe Judea of the land by the same name.

E.g.2: Christianity is named after Christ (Prophet Issa).

Islam is not named after Prophet Muhammad (s.a.w.w.) because we do not believe that he was the founder of Islam. Islam is the religion of Allah. Allah says in the Holy Qur'an in: **Sura Ali Imran verse 19:**

"Indeed the religion with Allah is Islam." (3:19)

Islam is the only religion taught by all 124,000 Prophets, from Prophet Adam to Prophet Muhammad (s.a.w.w.).

The basic teachings of all of the Prophets were the same, but the laws of religion were different depending on the time of the Prophet and the understanding of the people of that time.

Eg.: If you want to explain about a car to a child you will first tell him that it is something with wheels that takes him from one place to another. As the child gets older and more mature you will explain that the car has an engine that needs petrol to make it work. As the child gets older still you will explain more about how the car works, until finally he understands the car fully.

In this same way the Prophets all taught that there is one God and that they were His Prophets. However, the rules of the religion came as and when Allah thought the people were ready understand.

Finally, the complete religion of Islam was sent to the world, through Prophet Muhammad (s.a.w.w.).

USOOL-E-DIN – INTRODUCTION:

Just as a tree is made up of roots and branches so is the religion of Islam.

Usool-e-din = the roots of the religion. Furoo-e-din = the branches of the religion

Usool-e-din are the **roots of our religion**. They are also called **Aqaid (plural of Aqidah)**, which means **our beliefs**. We have to understand Usool-e-din with our own LOGIC and accept it with conviction with our HEART.

Taqleed is NOT ALLOWED in accepting Aqaid and Usool, as one cannot follow them blindly.

If a person does not understand the Usool (roots), his Faith would be weak because these are the basic beliefs of Islam. Every Muslim has to understand Usool to the best of their ability. Just like a strong tree needs strong roots, good Muslim needs to understand and believe strongly in the roots of religion. Hence in Islam, Usool is most important to our faith.

If the branches were cut off a tree it would still live and the branches would grow back, but if the roots of the tree were cut it would instantly fall and die. In the same way if one does not fully understand the Furoo (branches) but does them anyway, the religion (Islam) would still live and the understanding would come depending on his efforts. But if a person does not understand the Usool (roots) then his Faith would perish (die).

Every Muslim has to understand Usool to the best of their ability. With a strong belief through the knowledge of Aqaid, the rules of Sharia shall be easier to understand and follow.

Usool-e-din (the Roots of religion) are 5:

1. Tawheed **تَوْحِيدٌ** Allah is One.
2. Adaalat **عَدَالَةٌ** Allah is Just.
3. Nabuwwat **نَبُوءَةٌ** Allah sent 124,000 Prophets to guide us.
4. Imamat **إِمَامَةٌ** Allah sent 12 Imams to guide us and protect Islam.
5. Qiyamat **قِيَامَةٌ** The Day of Judgement.

Tawheed (Oneness of God)

Tawheed means that:

- **Allah is One.**
- **He does not have any partners.**
- **He has no parents or children.**
- **He does not need anything and everything needs Him.**
- **There is nothing equal to Him.**



Unlike the word God which can be made into Goddess or Gods, there is no plural or gender of the word ALLAH.

One day, the Prophet (S) and some of his companions were going out. On the way they saw an old woman working at a spinning-wheel and heard her praising Allah for His bounties. The Prophet (S) went up to her and enquired about her health. Then he said to her: "Your faith in Allah is good to see. Would you tell me what made you believe in Allah?"

On hearing this, the woman stopped working on the spinning-wheel, thought for a while and then replied: "O Prophet of Allah! You see this spinning-wheel. As long as I don't move it, it can't spin. When this happens with such an ordinary thing, how can it be possible that such a big universe should work so well without a driving force? There must be someone to run it. One who must be controlling every detail. That can only be Allah, who is the Creator and the Master of Everything!"

The Prophet (S) was very pleased with the old woman's reply. He told his companions: "Just see how this old lady has come to know about Allah in such a fine and simple way. Your faith in Allah should also be firm like hers.

The Quran Surah that best explains Tawheed is Suratul Ikhlas (Tawheed) Allah is everywhere and He can see everything we do – we will have to answer to Him for everything we do and say, so we must always THINK before we do or say anything because even if others don't see us – Allah DOES!!

EXERCISE – TAWHEED:

**There is a short Surah of the Holy Qur'an called at-Tawheed (Sura No.112).
Read the translation and then write down: Remember to perform Wudhu
before touching the writings of Qur'an**

1. What does the first verse say about Allah?
2. What does the second verse say about His needs?
3. What does the third verse say about His children and parents?
4. What does the last verse say about Allah?

Tawheed - Belief in the Oneness of Allah (SWT)

The first step towards understanding Tawheed, which is the basis of Islam, lies in the uncompromising belief that Allah (SWT), the One True God, exists.

What does this mean? Who is Allah (SWT)?

How can we understand what He wants from us?

How can we know Him? How can we see His signs?

In order to answer these questions and understand Tawheed further, we shall look at how, as human being with the capability of acquiring knowledge, we can recognize the Absolute Creator of the Universe.

Knowing Allah (SWT)

Before we begin to study the ways in which we can know Allah (SWT), it is necessary that we first look at the various methods that we as human beings use to gather any kind of information or knowledge.

Gaining Knowledge

We know that one of man's specialties is that he is always in search of gaining more information about the world he lives in. He yearns to know anything that is related to both, his internal and external world. Because the knowledge he seeks comes in different forms, he is equipped with different skills to deal with this variety.

There are four main skills a human being uses:

1. Senses

The most ancient and transparent way of gaining knowledge is through use of our five basic senses.

We see the different colors and shapes that fill our world; we listen to birds singing and babies crying; we learn the variety of flavors available through our sense of taste; we smell the aromas that things give off and finally feel textures through touch. The information we get in these ways is direct because the particular sense sends the message straight away to the brain.

2. Experiments

Despite the fact that many obvious things are learnt through direct capture, there are many aspects of our Universe that can not be discovered by using any of the five senses. For example, we can not observe the actual flow of electricity in a live wire with any of our senses. We cannot directly use our senses to discover things such as atoms, electrons and magnetism.

Our conclusions on this subject are a result of indirect methods of discovery instead of seeing the actual object in question, we base our knowledge on the effect it has on other things. For instance, we know that there is a flow of electricity when we see the resulting light from a bulb.

Another example is in regards to people's thoughts; we cannot find out what goes on in another person's mind with any of our senses, but through that person's speech we are able to judge (understand) his thoughts and character. When talking of indirect methods of gaining knowledge, we can refer to it as an 'intellectually based' approach because it relies on the brain to process the information and apply it to the knowledge being searched for. Many of the achievements of science are achieved through this system.

3. Intellect

The use of intellect to gain knowledge has been separated from the indirect approach because of a fundamental difference that exists between the two. In the direct method of capturing knowledge, the human being reasons out, based on his senses, BUT, the use of intellect does not rely on the senses to provide raw information.

An example of this is the science of Mathematics. When we study other sciences such as Chemistry and Physics, we know that we must carry out experiments, capture information with our five senses and then apply these using the resulting theories. This is not so in Mathematics.

Mathematics depends solely on thought processes of the brain (use of intellect). In this science, you can get numerous results from a few basic sources, without need for any experiments. In this case, the foundation stone is based on the brain.

4. Emotions

Our internal understanding is another way in which we gain knowledge. We are capable of feeling sorrow, happiness, fear, courage, love and hatred. These feelings are direct, meaning we can experience them without any interference of external influences.

If we are happy we don't achieve this state with the help of any of the five senses, or the brain. The condition is directly felt in our heart. This is a result of an inner instinct that illuminates different ways for man.

Unseen vs. Nonexistent

From the above methods it is obvious to note that the existence of something does not depend only on our being able to sense it.

Many people deny the existence of Allah (SWT) claiming that they cannot see him. To them what cannot be seen does not exist. However, if this were truly the case then we would also have to deny many of the useful scientific achievements that have been accomplished so far.

If our reasoning demands proof of existence, then likewise we should also have proof of inexistence. When we have a lack of proof, we can say that we do not have knowledge about the subject, but this is not the same as saying that the subject does not exist.

To judge the presence or absence of anything, we need to first get information about it. If it happens to be unseen, then that will not automatically mean it is not there.

If we do not manage to get enough reasons to proof whether something is present or absent, then the phrase 'I don't know' can be used to show that neither opinion has been sufficiently verified. This will also leave the door open to future discovery and argument in favor of either the present or absent stance.

To explain this concept better, consider the following example:

Suppose you are standing in your room and somebody asks you if your best friend is standing at a certain corner in town, which is out of your sight, what would you say?

- **Would you deny your friend's existence just because you cannot see him?**

OR

- **Would you say you don't know?**

The first is obviously an illogical answer. The second would be more sensible, and would allow you to confirm later on, whether your friend was at that corner or not.

From this we can conclude that not seeing something is certainly NOT a sign of its absence.

Summary

Having looked at the various methods we use to gather and absorb information, we can now see how a human being using these skills to learn about Allah (SWT) and His existence.

It is clear that Allah (SWT) cannot be found using the direct capture system, because He does not have a material or physical form.

Since our senses cannot detect Him, we must turn to the other ways, each of these can help us understand Allah (SWT) better and prove His existence.

1. Experiments

In the same way we use experiments, properties and effects, to prove laws and theories in this world, we can observe the system around us and from its signs and properties, seek the path that will lead us to Allah (SWT).

2. Use of Intellect

This is the most complete method in the attempt to know Allah (SWT). By using our intellectual power, we can prove the existence of the Creator. The original and initial causes of various effects are the main intellectual reasons used to prove the existence of Allah (SWT).

3. Relying on Emotions

We can also ascertain the existence of Allah (SWT) by utilizing our internal feelings and emotions. This kind of knowledge is referred to as spiritual knowledge and shall be discussed at a later stage.

Attributes Of Allah (SWT)

All the above explanations have made it very clear that Allah (SWT) is:

- One, Unique with Absolute attributes
- The Creator of this splendid Universe (and other universes) and everything in it.
- The One with Power over everything.

In order to understand Tawheed further, we also need to know what the attributes of Allah (SWT) are. These Attributes of Allah (SWT) have been grouped as positive and negative.

The positive attributes which are befitting Allah (SWT) are called Sifaat al-Subutiyyah.

The negative attributes which can NEVER be found in Allah (SWT) because these are below His Dignity are called Sifaat al-Salbiyyah.

Sifaat al-Subutiyyah :

The positive attributes which are befitting Allah (SWT). These are many in number but eight of them are usually listed. They are:

1. QADEEM

Allah (SWT) is ETERNAL. He has neither a beginning nor an end. Unlike us, there was a time we weren't there, then we were born and one day we will die. He was always there, and will always remain.

2. QAADIR

Allah is OMNIPOTENT. He has power over everything, and everyone. Hence, when we are afraid of something or someone, we should pray to Allah (SWT) for help, and not turn to someone like Superman who isn't real.

3. AALIM

Allah is ALL KNOWING. Nothing can be kept a secret from Allah (SWT). He knows what you shout, what you whisper, even what you think without saying out loud. He knows when you are good and when you are bad. He knows if you are telling the truth and when you are lying. He knows when you are happy and when you are sad. He knows when you need help and He helps you. He knows everything.

4. HAYY

Allah (SWT) is ALIVE and will remain alive forever. Without Allah (SWT), nothing can survive in this world. He looks after everything and everyone. He makes sure everything works properly. When we die, we will return to Him.

5. MUREED

Allah (SWT) has His own discretion in all affairs. He does not do anything under compulsion. He made everything, and everything belongs to Him. He can do whatever He likes without having to ask anyone.

6. MUDRIK

Allah (SWT) is ALL SEEING and ALL HEARING although He has neither eyes nor ears. There is nowhere that you can hide where He cannot see you. There is nothing that you can say which He cannot hear, even if you whisper it ever so softly.

7. MUTAKALLIM

Allah (SWT) is the MASTER of the WORD. He can create speech in anything as He did in the tree for Prophet Musa and in the 'curtain of light' for the Holy Prophet (S).

8. SADIQ

Allah is TRUTHFUL. He never lies and He always keeps His Promises.

Sifaat al-Salbiyyah :

The negative attributes that cannot be found in Allah (SWT). These are many in number but eight of them are usually listed are:

1. SHAREEK

Allah (SWT) has neither a COLLEAGUE nor a PARTNER. We recite in Sura Ikhlas that there is only One God. He is totally independent. He has no parents or children. A person who believes that Allah has a partner is called a Mushrik.

2. MURAKKAB

COMPOUND or MIXED. Allah (SWT) is not made of anything. He cannot be divided even in the imagination.

3. MAKAAAN

It means PLACE. Allah (SWT) is not confined to a particular place for he has no body. He is not at a fixed place. He is everywhere.

4. HULOOL

Meaning ENTERING. Nothing can enter Allah (SWT) nor does He enter anything or anybody. Thus, what the Christians believe about Jesus is wrong.

5. MAHALE HAWADIS

SUBJECT to CHANGE. Allah (SWT) never changes. He is Perfect and Absolute. He has no body and does not change.

6. MAR'I

VISIBLE. Allah (SWT) is not visible. He has not been seen nor will He ever be seen because He does not have a physical body.

7. IHTIJAJ

DEPENDENCE or NEED. Allah (SWT) does not depend on anybody. He does not need anything. He is totally Independent (Samad).

8. SIFAAT ZAYID

ADDED QUALIFICATION. The attributes of Allah are not separate from His Being. For instance, when we say that Allah (S) is Aalim, it does not mean that His knowledge is separate from His Existence. There has never been a time when Allah (S) has had less knowledge. The following anecdote illustrates further the Nature of Allah (S).

Anecdote: Bahlul vs. Abu Hanifa

Abu Hanifa was once giving lessons to his disciples and disclosed to them his disagreement on three things which Imam Ja'far as-Sadiq (A) had been teaching:

1. Satan would go to hell. How this could happen when Satan himself was created from fire and how could fire burn fire?
2. Allah (SWT) is not to be seen. Why can we not see Allah (SWT) when everything in existence can be seen?
3. Every person is responsible for his actions and not Allah (SWT). Experience shows the opposite that every action of man is caused by Allah (SWT); man has no control over it.

When Bahlul heard of this, he picked up a lump of mud and threw it at the forehead of Abu Hanifa. He then tried to quickly run away from the scene but the disciples of Abu Hanifa managed to arrest him. They dragged him before the Caliph and lodged their complaint of what he had done.

Before the case was to be convened, Bahlul requested that Abu Hanifa should also be present in the court. When he arrived, Bahlul put forward to him the following question.

Bahlul: "What injury did you receive from me?"

Abu Hanifa: "My head hurts as a result of the lump of mud you threw at me."

Bahlul: "Show me the pain."

Abu Hanifa: "How can the pain which is invisible be shown?"

Bahlul: "But you had yourself argued before your disciples that what is in existence is possible to be seen with naked eyes. And also the fact that the lump of mud injured you is also untrue because according to your belief, how could something made of earth and mud injure and cause pain to man, who is made of earth?"

Bahlul concludes: "You had also argued that whatever actions committed by man are caused by Allah (SWT). Therefore, why complain against me for hitting you? According to your belief Allah made me do it then you should have brought Allah to court."

On hearing these words from Bahlul, Abu Hanifa was ashamed and dumbfounded. He had no choice but to withdraw from the court. In this manner, Bahlul adequately replied and solved the three objections raised by Abu Hanifa before his disciples.

The practical lesson taught by Bahlul to Abu Hanifa was profound and logical. Indeed it was a lesson of pure Tawheed, as explained by the Ahl al Bayt, but presented in a practical form by Bahlul – the intelligent companion of the 6th and 7th Imams.

ADAALAT:

Adaalat = Allah is Just.

When the word Justice is used for Allah, it means **that He keeps a balance between the needs of all His creatures.**

**Allah's Justice does not mean that Allah is equal to everyone.
EQUAL and JUST are two different things.**

THINK : Can a Teacher give the same Exam Paper to all classes Grade 1 to 10? Would this be Justice or Equality (or similarity)? To be “just” he has to give simpler exams to lower grades and harder exams to higher grades.

Can a Parent ask both his sons aged 15 and 8 years to help him carry the same suitcase of 20 kilos? Instead of being ‘Just’, this would in fact be ‘zulm’ (opposite of justice) on the younger son. He has to give them the workload depending on their age and ability.

Adaalat is actually part of Tawheed which is the belief that Allah is Just. He has given all humans A STANDARD SET OF RULES and then given us the CHOICE to obey or not. Based on our choices and our obedience to Him, He will judge and either reward or punish us accordingly as we are responsible for our own deeds and not Allah.

It is absolutely forbidden in Islam to believe that the Almighty, Merciful Allah “planned our destiny” and that we are forced to perform all our actions (good and bad) based on this “pre-destiny” that Allah has planned for us. This is an accusation to Allah who has mentioned many times in the Holy Quran that He has given the human being full right to “choose” his faith and his actions in life. Hence every human being will be questioned on the day of judgement on the “choices” he made and he will be rewarded or punished accordingly.

Those who accuse Allah by saying such lies of enforced destiny do so because they want to blame their bad deeds on Allah and claim the good for themselves!

If Allah forced us to do all our actions because He had decided exactly how we were going to live our lives then Allah must be rewarded and punished on the Day of Judgement – which we know isn’t true.

If Allah made us do some of the actions and some were up to us than we must share our rewards and punishments with Allah on the Day of Judgement – again which we know isn’t true.

Therefore, the only option left is that we are responsible for all our actions and that is why we alone will be rewarded and punished for our deeds on the Day of Judgement.

Adaalat (Justice of Allah)

Allah's Justice does not mean that Allah is equal to everyone. **Equality and Justice are not the same thing.** He will reward everybody according to his or her deeds. When the word Justice is used for Allah, it means that He keeps a balance between the needs of all His creatures.

Story

A boy named Muhammad was studying for his Math exam. Also in his class was Iman who needed to study for the exam. Muhammad was confident because he thought he knew the information, so he decided to spend most of his time doing dua and praying to Allah that he would do well on the exam. He did all his wajib prayers, and then did extra dua asking Allah to make sure he passed his math exam. Muhammad felt he knew the information well enough, so he did not spend any time revising his math. He was sure Allah would listen to his dua and help him on the exam.

Iman was also quite familiar with the information on the exam, but wanted to revise it as much as possible. She made sure she prayed all her wajib salaah and always did dua' that she would perform well on the math exam. At the same time, she studied and became more familiar with the information on the exam.

On the day of exam, both Iman and Muhammad said 'Bismillah' and began their work. Iman quickly completed each question and did not waste time thinking about how to solve a problem. She had revised her math so many times, that the exam was simple for her. Muhammad had no trouble with the first few problems. But as the exam got more difficult, he needed to slow down and think about how to solve the problem. Since he had not revised the information, he forgot how to solve it quickly. He wasted time thinking about each problem and was not able to complete the exam in the allotted time.

Obviously, when the results came out, Iman had done better than Muhammad. This shows that Allah keeps a balance between the need of all his creatures. He will reward everybody according to his or her deeds.

What is the moral of the story?

What will you do when you have an exam or test?

AN INTRODUCTION TO AQAIID – ADALAT

Adl is the 2nd Root of the Shi'a faith. It is the belief that Allah is Just, and will deal with all human beings in a fair and just manner. Although there are many qualities of Allah, Adl alone has been chosen to be part of the roots of religions because ADL IS THE BASIS of all other qualities of Allah (eg. He is Merciful based on Adl; He is the Provider based on Adl; He will punish the disobedient ones based on Adl; etc.)

The reasons for this selection were:

- Justice is a very important quality and all other qualities depend on it. It means that everything is put in its place by Allah. So, for example, Allah is Rahim or Merciful, in a fair and proper manner. The Adl of Allah means that each quality is exercised in an appropriate way, not just at random.
- The judgement in the Hereafter is directly related to the justice of Allah. Because we believe that Allah will reward and punish fairly, there is an incentive to follow the laws of Allah. Without belief in Adl we would not know whether we would receive the treatment we deserve, and would thus lose the aim to follow religion.
- Muslims differ in regard to the belief in Adl. Some Muslims believe that it is not necessary for Allah to be just, and whatever He does would be considered good. To separate themselves from such a belief, the Shia's have included the belief in Adl as part of their fundamental beliefs.

The OPPOSITE of ADL is ZULM (to do wrong or put a thing in a wrong place).

Frequently people think that Justice of Allah is the same meaning as the justice we expect in courts of law etc. And if a problem befalls a man, he says Allah has been unjust to him. Allah says in the Holy Qur'an:

"Allah bears witness that there is no God but Him, and so do the angels and possessors of knowledge - (He) is firm, upholding justice..." (Aale Imran, 3:18)

"And Allah does not wish injustice to mankind" (Aale Imran, 3:170)

It is our belief that because a certain work is good that Allah commands us to do it and because the other action is evil, He orders us not to do it. On the other hand our brothers of other Muslim sects, believe that there is nothing like good and evil but whatever Allah commands becomes good and whatever Allah forbids becomes evil.

It is a fundamental attribute of Allah that he can do no wrong or evil. All His actions are in accordance with Adalat and injustice can never be found in his actions as it is below His dignity.

Humans commit injustice (Zulm) because of one of the following reasons:

1. He does not know that it is wrong.
2. He needs something which cannot be obtained without wrong actions.
3. He is forced by someone else to commit that wrong.

None of the above can be applied to Allah (SWT), as He is All-Knowledgeable, He has no needs, He is All-Powerful (nobody can force Him to do anything). **THUS LOGICALLY ALLAH CANNOT BE UNJUST!** He is always Just in all His actions. In fact even in Justice, Allah is always MERCIFUL – this is called **LUTF**.

LUTF:

As we can observe, Allah does so many things beneficial to all His creatures – whether they believe in Him or not and whether they ask Him or not. He has just not created them and left them alone but rather catered for all their needs like food, air, water, religious guidance, parents, medicines, etc.

In addition 'Lutf' is that action on the part of Allah which helps His creatures in His obedience and improves their moral correction. The Shia ithna-asheri faith believes 'Lutf' (Grace) is morally incumbent (necessary quality) on Allah. On the other hand other Muslim Sects do not believe neither 'Adalat' nor 'Lutf' is incumbent on Allah (SWT).

We know that Allah created us to acquire virtue but how are we to know what is virtue and what is evil? Can we rely on our intellect and instinct to tell us what is right and what is wrong? The sending of Shariah (rules and Islamic laws) and sending the Prophets and Imams to guide us as well as appointing a Day of Judgement are the examples of 'Lutf' by Allah.

Nabuwwat = Prophethood

Allah sent 124,000 Prophets to guide us.

**The first Prophet was Prophet Adam.
The last Prophet was Prophet Muhammad (s.a.w.w.)**

Allah talks to the Prophets in one of three ways:

1. Directly, **E.g.** Prophet Musa
2. Through a dream, **E.g.** Prophet Ibrahim
3. Through the angel Jibrail, **E.g.** Prophet Muhammad (s.a.w.w.)

All Prophets have to be:

- chosen by Allah,
- Ma'sum - not have committed any sin or even a mistake.
- able to perform miracles
- the person at that time with the best Akhlaq and the most knowledge

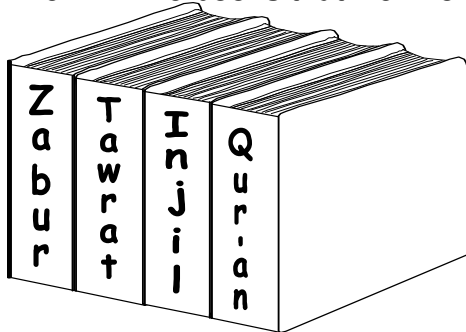
There are 5 Special Prophets called the Ulul Azm Prophets: They are:

1. Prophet Nuh
2. Prophet Ibrahim
3. Prophet Musa
4. Prophet Issa
5. Prophet Muhammad

The Prophets usually had their new set of laws (Shari'ah) made into a book. These are known as Divine books:

Prophets Nuh and Ibrahim had Divine books but not much is known about them.

The 4 Divine books that we know are:



**Zabur – revealed to P. Dawood
Tawrat – revealed to P. Musa
Injil – revealed to P. Issa
Qur'an – revealed to P. Muhammad**

AN INTRODUCTION TO AQAIID – NABUWWAT

Nabuwwah is the belief in the Prophets (A) sent down by Allah to guide mankind to the right path. There were 124,000 Prophets (A) and the last of them was our Holy Prophet (S). The message and mission of every Prophet (A) was the same.

The Holy Qur'an says: "And indeed We raised in every nation an apostle preaching, 'Worship Allah and avoid every kind of idol'.." (An Nahl, 16:36)

If Allah had just created man but not made provision to guide him, then they would not have been able to know and believe in Him, nor worship Him in the correct manner, nor would they know all His rules and regulations. Allah chose men at various times to convey His message to the people. These were Prophets (A), and they received revelation from Allah through His angels and through dreams. Since they were also human, they could then go and guide their communities and be role models for them.

NEED OF PROPHETHOOD

Why were Prophets sent to the world? To understand the need of Prophets, think on the following :

EXPERT TEACHERS OF RELIGION:

Society needed teachers to explain the right path to them. If left to themselves, each individual would interpret religion according to his own thinking, and follow his own path. Or some people would follow others who on account of their charisma, limited knowledge in a particular field, wealth, power or influence would dominate over these people.

It was therefore necessary that Divinely appointed Prophets be sent to teach the correct way, and to guide society with Divine authority. This is why we see that God instructs us to take the Prophet as the best model to follow: "Certainly you have in the Messenger of Allah an excellent model" (33:21).

NEED FOR REMINDER:

Even if human beings knew what they were supposed to do in this world, and how they should live their lives, they needed a reminder while they were in the world, before the day of accounting came upon them. Thus a Prophet was sent to warn people not to stray from the right path, and give them good news of a great reward from God if they followed His laws. Allah tells the Holy Prophet (s) in the Qur'an:

"We have sent you with all truth as a bearer of glad tidings and a warner"
(35:24)

SPIRITUAL PURIFICATION:

A Prophet was entrusted with the duty of training and cleansing the hearts and minds of human beings. They showed humans how they could purify themselves from moral filth, and raise themselves spiritually. They taught people about God, and about ways of attaining moral and spiritual perfection. In the Qur'an, Allah says:

“He it is who raised among the unlettered, a Messenger from among themselves, who recites to them His communications, and purifies them, and teaches them the Book and wisdom whereas they were before in clear error”. (62:2)

A PERFECT EXAMPLE:

For human beings to follow the right path, they needed a good example, a model whom they could imitate. If they were just given the rules, it would be only theoretical, and some people may have objected that it was impossible for humans to follow the laws of God in this world. But Allah sent human beings who followed His laws perfectly, and thus were models for others.

Allah says about the Holy Prophet in the Qur'an:

“Certainly you have in the Messenger of Allah an excellent example for him who hopes in Allah and the last day, and remembers Allah much”. (33:21)

That is why Allah did not send angels to guide human beings. The enemies of the Holy Prophet (S) asked him why Allah had sent an ordinary human being like themselves, who "ate" and "walked in the markets" to guide them. Why had He not sent an angel who would command awe and respect from human beings? What they did not understand was that an angel could not be a practical model for human beings. It would have been said that the angel could follow the laws of God because he was not a human being and was free from human faults. It was to prevent such arguments, and to show that it is possible for human beings to lead exemplary lives, that Allah sent human Prophets as perfect examples.

A RECEIVER OF DIVINE REVELATION:

We sometimes come across incidents that show that some people are not prepared to accept certain kinds of knowledge. It is either too advanced for them or they are not emotionally and mentally able to grasp the message. Divine message is not something that everyone can easily take, understand, follow it, and then transmit to others. There was a need of a chosen servant of God (al-Mustafa, one of the titles of the Prophet) to receive the final and perfect revelation of God. God says about the power of Qur'an in these words: “Had We sent down this Qur'an on a mountain, you would certainly have seen it falling down, splitting into pieces because of the fear of Allah”. (59:21).

Our belief is that all the Prophets (A) were Ma'sum (free from sin and error) and that this was a Divine protection for them. We believe in all the Prophets (A) of Allah and respect all of them.

The Holy Qur'an says:

"Say: We believe in Allah and in that which has been sent down to us, and in that which was sent down to Ibrahim and Isma'il and Ishaq and Ya'qub and the tribes, and in that which was given to Musa and Isa and in that which was given to the Prophets from their Lord. We make no distinction between any of them, and to Him do we submit." (Al Baqarah, 2:136)

The other essential quality of the Prophets (A) apart from being Ma'sum was that they could display miracles to support their claim to Prophethood. By Allah's

permission, they did things which the people were unable to do. The miracles that Allah gave them were designed to have the greatest impact on the people.

What is Mu'jizah?

Mu'jizah means that which disables or that which people are not able to do. In Islamic terminology, Mu'jizah means such an act which people are unable to do and Allah shows it in the hands of Prophets and Imams, to prove Prophethood of the particular Prophets and Imamat of the Imams.

Such Mu'jizah may appear:

- before or after the birth of the Prophet or Imam concerned.
- during his childhood.
- after his attaining maturity.
- before declaration of his Nabuwat or Imamat.
- after declaration or just at the time of it.
- in his life time or after his death.
- either on his body or on something which is connected to him like his clothing.

It does not matter whether that Mu'jizah appears to be his own or by the Action of Allah .

In all the above conditions, the action which proves the truth of the claim of Nabuwat or Imamat is called Mu'jizah.

The Prophets were given miracles as their credentials. Miracles are performances which are not impossible but are actions which cannot be done without apparatus, medicine or practice, BUT the Prophets and Imams performed them without any practice or machinery.

AMONGST THE PROPHETS WHO PERFORMED MIRACLES ARE:

PROPHET MUSA (A): his staff changed into a serpent, when he put his hand under his armpit it gave out a light and he spoke directly to Allah. Tawrat was revealed to him.

Allah says in the Holy Qur'an:

"..... We sent Musa with our miracles to Firaun and his people, but they too rejected our miracles..... I have brought my miracles from your Lord...." (7:103-105)

"So he cast down his staff and lo! It suddenly became an obvious serpent and he drew forth his hand, and lo! It appeared white to the onlookers." (26:32-33)

PROPHET IBRAHIM (A): When Namrud had him thrown into the fire, he did not get burnt. Allah says in the Holy Qur'an:

"They said: 'Burn him to ashes if you want to help your god'. We said to the fire: 'Be cool and peaceful with Ibrahim.'" (21:68-69)

PROPHET ISMAIL (A): When as a baby he was with his mother in Mecca and she was desperately looking for water for him, a stream of water, known till today as Zam Zam, appeared at his feet. Also when in a dream Allah asked Prophet Ibrahim (A) to sacrifice his son, Prophet Ismail (A) agreed and an animal was slaughtered instead.

PROPHET DAWOOD (A): He could bend iron with his bare hands and he could shape it in any way he liked. Zabur was revealed to him.
Allah says in the Holy Qur'an:
"..... and softened iron for him..." (34:10)

PROPHET SULAIMAN (A): He could speak the language of the birds and ants.
Allah says in the Holy Qur'an:
"..... people, we have been taught the language of the birds.." (27:16)

PROPHET ISA (A): He was born without a father to Bibi Maryam (A). Injil was revealed to him. He could raise the dead to life again under the command and will of Allah, he could restore the eyesight of the blind and cure lepers.

PROPHET MUHAMMAD (S): He was taken by Allah (S) on Me'raj and shown so many signs of Allah (S). On migrating to Madina, how he left the house when it had been surrounded by the disbelievers of the tribe of Quraish and the spider's web outside the cave of Thaur with the bird's nest inside whilst the Holy Prophet (S) was inside. He has very many miracles but his greatest LIVING & EVERLASTING MIRACLE is the HOLY QUR'AN.

EXERCISES FOR PART ONE

1. What were the miracles given to the following Prophets?
 - a) Prophet Saleh (A)
 - b) Prophet Sulaiman (A)
 - c) Prophet Yusuf (A)

2. How did these miracles help the Prophets in their task of guiding the people to the right path?

3. Compare a classroom which uses only texts to learn, and has no teacher, to a classroom which uses both text and teachers to learn. List the advantages and/or disadvantages of both ways of learning. Which way is most beneficial?

Imamat = belief in appointed guides as successors of the Holy Prophet (S).

There are 12 such guides (A-immah).

Imam = guide or leader.

A-immah = plural of Imam.

Just like the Prophets, the A-immah have to be:

1. chosen by Allah,
2. Ma'sum - not commit any sin, not even by mistake.
3. able to perform miracles
4. the person with all best qualities (eg. in Knowledge, in Akhlaq, in Bravery, in Charity, in Justice, etc.)

The names of the 12 Imams and their famous titles are :

1. **Imam Ali ibn Abi Talib** – **Amirul Mo'mineen (A)**
2. **Imam Hasan bin Ali** – **Al-Mujtaba (A)**
3. **Imam Husain bin Ali** – **Sayyidush-Shuhada (A)**
4. **Imam Ali bin Husain** – **Zainul-Abidin (A)**
5. **Imam Muhammad bin Ali** – **Al-Baqir (A)**
6. **Imam Ja'far bin Muhammad** – **As-Sadiq (A)**
7. **Imam Musa bin Ja'far** – **Al-Kadhim (A)**
8. **Imam Ali bin Musa** – **Ar-Ridha (A)**
9. **Imam Muhammad bin Ali** – **At-Taqi (A)**
10. **Imam Ali bin Muhammad** – **An-Naqi (A)**
11. **Imam Hasan bin Ali** – **Al-Askari (A)**
12. **Imam Muhammad Mahdi bin Hasan** – **Al-Muntadhar (A)**

Our Holy Prophet (S) has said that any Muslim who dies without knowing the Imam of his time dies the death of ignorance.

The 12th Imam, Imam Muhammad al-Mahdi (a.s) is the Imam of our time (the present Imam). He was born on 15th Shabaan 255 A.H. and he is still alive. Allah has kept him hidden from the people till an appointed time, when he will reappear and spread the True religion of Islam.

When we hear his name we should:

1. stand up
2. put our right hand on our head **AND**
3. bow our head down, to show our respect for him.

The A-immah (a.s.) are there to help and guide us in all aspects of our life – whether religious or non religious matters. Allah has appointed them as “intermediaries” and we also use their “wasilah” to pray to Allah. They also protect the religion if anybody tries to change or alter it.

Imamat (Successor of the Prophet)

Imamah means leadership whereas an Imam is a person who leads.

In Islamic terminology an ‘Imam’ is one who has universal authority in all religious and secular affairs in succession to the Prophet (s)

Necessity of Imamah

Imamah is necessary according to reason. When Allah orders mankind to do something for which mankind needs assistance/guidance He has to provide it. This is the Grace of Allah. ‘Nabuwwah’ or prophet-hood built up religion to its completion. To protect the religion there was a necessity for those who would assume its guardianship.

In Zilhajj 10 A.H. the Holy Prophet (s.a.w.w.) performed the Hajj with many Muslims. As the ruling of Hajj was given when Prophet was in Madina, this was the first Hajj being done by the Prophet and it would be a Practical Guide to all Muslims on the laws of Hajj.

NOTE : As Holy Prophet passed away after 2 months on 28 Safar 11 A.H. the Hajj that he had done is also referred to as the LAST HAJJ.

After completing the Hajj, the Holy Prophet was returning with all Muslims. When they reached a place called Ghadeer Khum on 18th Zilhajj 10 A.H., the angel Jibrail gave the message of Allah to stop everyone and announce a VERY IMPORTANT MESSAGE to the people. The Holy Qur’an says:

“O Prophet! Deliver what has been revealed to you from your Lord, and if you do not, then you have not delivered anything of Prophethood, and Allah will protect you from the harm of the people ...” Qur’an Suratul Maida – 5:67

The ayah signified that the message to be given was so important that all his efforts of Prophethood throughout his life depended on it. The ayah signified the importance of the message without which the complete mission of the Prophet would not be fulfilled.

What was this important message?

The important message the Prophet (S) delivered was about his successor. The Imam (leader) after him to be obeyed and followed in order to continue the guidance of divine knowledge. The Holy Prophet asked the crowd if he was their MAWLA (Master). When all of them accepted this then the Holy Prophet lifted Imam Ali and said :

**MANKUNTU MAWLAHU FA-HADHAA ALIYYUN MAWLA.
For whomsoever I am master, this Ali is his Master too.**

As we have learnt in the past, divine guides (Prophets and Imams) are appointed only by Allah and no one else. As the Holy Prophet was the last Prophet and the laws of religion had been completed and there was not going to be any changes to the laws, now a different type of Divine Leader was required – to PROTECT the religion and GUIDE the people. These leaders are called IMAMS.

Exercise on Imamat

Who appoints the Imam?

What are qualities the Imam should have?

List the name of the 12 Imams.

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____
7. _____
8. _____
9. _____
10. _____
11. _____
12. _____

AN INTRODUCTION TO AQAIID – IMAMAT

Imamat is the belief in the 12 Holy Imams (A) who were the inheritors of the Holy Prophet (S) and who were his Caliphs (successors).

The word Imamat comes from Imam which literally means leader. The one who leads the Muslim community (umma), after the death of the Holy Prophet (S), is thus known as their Imam.

Like the Prophet himself, such an Imam is a guide for Muslims in all their affairs, religious and otherwise.

The belief in Imamat as a root of religion refers to the Divine Leaders who are the successor of the Holy Prophet (S). An Imam does not bring a new mission, nor does he get any new laws revealed to him, but he carries on the religion taught by Prophet (S).

A leader of congregational prayers (Jama'at) is also called an Imam-e-Jamaat as he is a leader of the prayer.

NECESSITY OF IMAMAT?

Many people question the need of an Imam. If a Prophet has already brought all the laws required by human beings to obey their creator, what then is the need for more leaders?

Cannot the holy Qur'an and the traditions of the Prophet (s) be enough? To answer these and similar questions think of the following points;

THE NEED FOR A RELIGIOUS GUIDE:

Although human beings have been given their conscience to understand right from wrong, and then given heavenly books and Prophets to guide them, it is still possible that many people may stray from the right path.

To prevent this from happening, Allah sends leaders who continue to guide to the truth. This is a mercy of Allah and in Islamic terminology is known as Lutf. Lutf is the grace of Allah through which mankind get more than just what is required, more perhaps than what they deserve. In His kindness Allah gives more so that human may benefit and get a better chance of remaining on the right path. An Imam is a Lutf of Allah to give human beings the advantage of continuous Divine guidance.

GUARDIAN OF THE RELIGION:

After the founder of a religion dies and leaves no authority to safeguard the religion, it is very easy for its purity to be lost. Over time as the religion passes through different times and environments and is followed by different people, it changes its original form.

Traditions and superstitions are added to it, and many of its teachings become forgotten or lost.

An Imam is the guardian of the religion and prevents any deviation, extremism, or addition of wrong beliefs. Thus the religion is always maintained in its original

and authentic form. Any confusion or doubt can be settled by referring to the Imam.

It is for this reason that Imam Ali (a) says in Nahjul Balagha, sermon 147: The earth will never be empty of a person who has arisen with the proof of God, whether through appearing or being hidden, so that the Divine proof and signs not be falsified.

POLITICAL AND SOCIAL LEADER:

For human beings to reach perfection they need to live in a just and progressive society. Such a society of Muslims is known as an Ummah or an Islamic nation. The Islamic nation needs a leader who not only guides them in religious matters but also leads them socially and politically. It is necessary that a correct system rule over society so that the rights of everyone are maintained.

An Imam is a leader sent by Allah to prevent injustice and to supervise the organization of the society. He is the leader of the Ummah in all its affairs.

THE PROOF OF ALLAH AT ALL TIMES:

An Imam is a Hujjah from Allah over his creatures. Those who have gone astray cannot complain that there was no-one to guide them to the right path. Human beings will use many excuses to avoid bearing the consequences of their actions, but Allah will produce His proofs to show them they have no reason to complain.

The guides were there but they did not follow them. At no time will the earth be empty of a guide from Allah. Even when in Ghaybat as in the present time, the Imam has his representatives who guide the people.

A CONNECTOR TO DIVINE GRACE:

An Imam connects the society to Allah through the Prophet (S) and through their high position with Allah. The existence of the Prophet (S) and Imams is compared to the existence of the heart in a body.

Just as the heart pumps blood and nurtures the rest of the body, the Divine guides are the cause of grace and mercy from Allah on society to nurture the progress of its people. By themselves they have no power, but because of their closeness to Allah the Imams are a source of blessings and mercy for the Ummah.

APPOINTMENT OF AN IMAM:

We believe that the Imams (A) are divinely appointed starting from the appointment of Imam Ali (A) at Ghadir Khum on the command of Allah. The order that Imam Ali (A) was appointed the guardian of the nation is in the verse of Wilayat.

Abu Dhar recounts,

"Once, I was saying my prayers in the company of the Holy Prophet (S) when a beggar came to the mosque asking for some alms. Nobody gave him anything. Ali (A) was in the state of Ruku' and he pointed out his ring to the beggar, who approached him and removed the ring from his finger."

At this time the following verse was revealed:

"Verily your guardian (Wali) is Allah and His messenger (Muhammad) and those who believe and establish the prayer, and give charity (alms) while they are (in Ruku') bowing down." (Al Maidah, 5:55)

When we say Aliyyun Waliyullah (Ali is the Wali of Allah) in our Adhan, it is based on this verse of the Holy Qur'an.

Although the Holy Prophet (S) had left the Holy Qur'an, there was a need for someone to continue to explain it and guide the people in their daily affairs. This is the role and the office to which the Imams (A) were appointed. Just as the Prophets (A) were Ma'sum, so the Imams (A) of his Ahlul Bayt were also Ma'sum, and protected from any error by Allah Himself.

The famous verse of Tathir is:

"Verily, Allah wishes to drive away all evils from you, O Ahlul Bayt, and cleanse you thoroughly." (Al Ahzab, 33:33)

It is necessary that as intelligent, rational beings, Muslims should ask questions to seek the validity of their beliefs. It is not permitted to follow the beliefs of the forefathers without thinking. Imamah is a root of religion and needs to be understood before it is accepted. May the Almighty guide all those who seek the truth.

QIYAMAT:

Qiyamat = belief in the Day of Judgement.

It is the day that we will account for all our actions in this world.

Allah says in the Holy Qur'an in **Suratul Mulk Verse 2:**

"It is He who has created death and life, that He may test which of you does the best of deeds..." (67:2)

It is the day that we will account for all our actions in this world.

Why does there have to be Qiyamat?

- Allah did not create us without an aim.
- Death is not the end of a person. If Death were to mean the end of a person, there is no incentive in doing good deeds and no purpose in avoiding bad deeds.
- Divine Justice. Not all good and bad deeds can be repaid in this world – eg. if one does a good act that benefits people for long, even after his death (like builds a mosque, compiles religious books, teaches religion, etc) he will be rewarded for it later. Similarly, if a person does bad acts that harm or affect people even after his death (like he builds a casino, killed people, teaches wrong things, etc) he will be punished for it later.

So, we need a Day of Judgement to sort out the account of all our deeds.

The Hereafter:

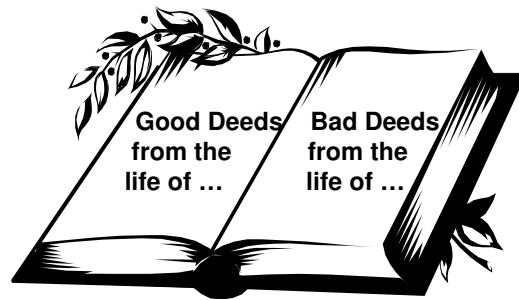
There is a life after death. We will all die and we will all be raised again after death on the Day of Judgement and will be judged according to our beliefs and deeds so that a pious person are rewarded and a sinful ones are punished.

The Day of Judgement will be **50,000 years long** and the sun will be very low and the earth will be red hot like heated copper.

What Will Happen On The Day Of Judgement:

On the day of Judgement everyone's bad and good deeds will be accounted (Hisab) for, and accordingly they will be punished or rewarded.

Hisab can be taken by many methods but the two most common ones are Mizan (the weighing scales) and Kitab (the Books of Deeds)



Everyone was made in this world to be successful and go to Heaven.

If we all have the right BELIEFS and OBEY Allah (do what He has told us to do and stay away from whatever He has told us to avoid), then, we will all go to Paradise (Jannah).

The Hereafter:

In Qur'an and hadith, we are told that no matter how wonderful we think Heaven (Jannah) is going to be, it will be better. We will never be able to imagine how wonderful it really will be. Similarly we cannot imagine how horrible Hell (Jahannam) is going to be. The intensity of the fire will be much more than the fire we see in this world.

Qiyamat

Qiyamah, or the Day of Judgement, is the fifth fundamental belief in Islam. It is also referred to as the Day of Resurrection. The concept of Qiyamah is one of the most essential concepts of Islam.

The Holy Qur'an and ahadith are clear in that the exact timings of the Day of judgement are an absolute Divine secret. No one except Allah (SWT) knows the time of Qiyamah.

On the Day of Judgement, Allah (SWT) will raise the dead from their graves, and their bodies will be reformed. They will all gather for a reckoning of their actions and account for all that they have done in their life.

Every person will account for his/her own actions in this world. Everyone will be judged fairly and be rewarded for the good deeds done and punished for the sins and wrong deeds. The Day of Qiyamah will truly be a difficult time.

Everyone will rise and stand in front of the Almighty for the accountability of their deeds.

The day of Judgement will be a very long day. According to the Qur'an and hadith, it will be 50,000 years long.

Our Holy Prophet (S) is a Mercy to the Universe and he did not wish for any soul to be punished in the Hereafter. He constantly reminded us of the reality that we will have to face. The Holy Prophet (S) said:

Human beings will be questioned about four things on the Day of Judgement:

- How a person spent his life?
- How he utilized his physical strength for the sake of Allah (SWT)?
- How he attained his wealth and the manner he spent it?
- Whether he loved the Holy Prophet (S) and his pure family?

Our Holy Prophet (S) then warned the believers to give utmost importance to:

(a) Salat (Prayers)

(b) Akhlaq (Moral Excellence)

Since we know that each individual is held accountable for his own actions, we must realize that many times our opinions are incorrect and we must therefore refrain from judging others. We should concentrate on our own actions. Allah (SWT) is the judge for others just as He is for us.

The Holy Prophet (S) told us: “**Take account of yourselves before you judge and take account of others.**” Our whole life in this world is a preparation for the Hereafter. Allah (SWT) has clearly shown us the path that leads to salvation; none of us can say that we were confused about what He wanted us to do. If we choose to obey His Commands then eternal bliss awaits us. If we disobey, then eternal torment awaits us. It is our choice which path we choose.

Exercise on Qiyamat.

Answer the following questions without looking at your notes or manual?

1. Why did Allah send Prophets (A)?

2. Why do we need the Aimmah (A)?

3. Why did Allah keep a Day of Judgement?

4. Which four questions will we be asked on the Day of Judgement?
